

[P. 143 C] Choinimni

439

barterers, with the Monachi (Wobonuch Western Mono) neighbors on Kings River above Sycamore Creek. The Yokuts considered themselves superior. Unlike the Penutian-speakers of the valley, the upland Monachi were found to be treacherous and thievish by the Mayfield family. However, with characteristic fairness, Mayfield said that this might be due to his family's friendliness with the Yokuts and that, had the Mayfields been placed first amongst the Monachi, these Indians probably would have been the friends and the Yokuts would have proved equally inimical.³

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What is clear throughout is this: that utmost friendliness prevailed among all the Yokuts tribes in contact with one another along these waterways, particularly with regard to fishing privileges. While the Choinimni felt the north bank of Kings River to be theirs, between the Wobonuch on the east and the Toihicha on the west, the Gashowu were welcome to occupy their fish camp (Map 2: Local Map D) during the spring salmon run. These neighbors remained there while the fish dried, which they then took home to store. Similarly there were the most flexible "boundaries" for seed and acorn gathering. As elsewhere along the eastern side of the San Joaquin Valley, there was an abundance of fish, game, and vegetable foods; probably for that very reason, nothing was begrudged. There was much intertribal visiting during ceremonies; the Choinimni, Michahal, and Entimbich particularly combined on such occasions.

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The Choinimni, for their part, were annual visitors in the Tulare Lake region, where they were hospitably received by the Tachi. An excursion to the lake on tule balsas is described by Jeff Mayfield. The visitors took with them supplies and equipment for camping. The large balsas were boarded at the edge of the hills, some ten miles below Sycamore Creek, where the river waters were broad and placid, yet full

³Ibid.

[Text continues on p. 145]

[P. 1459] Choinimni

574
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from the spring floods which would carry them over impeding sand bars. About ten days were required for the trip. Accompanying hunters sometimes traveled afoot all day and joined the group on the barges wherever they were moored for the night. While at the lake, the foothill people engaged in fishing, bird snaring, rabbit drives, and so on, and doubtless traded their native products for local ones.⁴

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P.D.W. had heard of but one "war," in which "all the Indians gathered at a flat near Centerville and then ran up back of Pine Ridge." No more coherent statement could be got: it suggests an occurrence under white pressure, perhaps in connection with the Ghost Dance.⁵

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In referring to neighboring people, directional terms were generally applied when one did not wish to make reference to a specific tribe. Thus the Gashowu, Kechayi, Dumna to the north were called hošo'm. The Michahai, Chukaimina, and even Wukchumni were homti nan, southerners. The term wa'kli'u was applied to the Toihicha and Wechihiit on the west. The Wobonuch and Entimbich to the east were spoken of as not. Collectively all Western Mono groups were referred to as nuta'wi or nutsa'wi (easterners, uplanders), just as were other mountaineers to the south, Tūbatulabal (Pitanisha) by Paleuyami, Koyeti, etc.

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Directions were spoken of spontaneously by P.D.W. and given unhesitatingly in the following order: hošo'mo (north); homtinin (south); wakli'u (west, possibly downstream); not (east, mountainwards); ti'p'in (up); at: 'l (down).

Localities

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Local Map D shows the following Choinimni and Wobonuch sites.

Choinimni sites:

1. kipa'iyu: west terminus of Choinimni territory; Centerville
2. hoha'ltao: valley east of Piedra
3. h: 'ha'šyu: cemetery for no. 4
4. tihe'čū: meaning "fish going up"; a fishing camp
5. wohoi'nu: campsite
6. kuluša'ō: an old large village
7. wasa'mao: a village
8. yegwo'nyu: a village
9. lolo'nčy: a village
10. mučeto'ō: a camp
11. wiše'lao: west terminus of Entimbich territory where they came for fish
12. wo'a'ltyu: northeastern terminus of Michahai territory
13. apa'w:š: Trimmer Springs; west terminus of Wobonuch territory called by them wasa'mu

⁴Ibid., 29, 30.

⁵Perhaps earlier, 1851, at the time of the Mariposa Battalion's forays.

[P. 147 a] Choinimni

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302 Both sexes wore the hair long, banded across the forehead by women, parted in the middle and held back with eagle-down cord by men. Women tattooed their chins, and a few wore a bone through the nasal septum; both sexes had pierced ears. Men plucked beard hairs with split-twig tweezers. The hair was brushed with a soaproot brush which had curved tips on its bristles. White paint put on over red paint was used ornamentally.⁸

286 A hairnet served as the foundation for feather head ornaments, the usual *çu* and *sema*, but it was also used by any man who wanted his hair held compactly for practical purposes. P.D.W.'s net, made of grocery string, is now University of California Museum specimen no. 1-27001. The method of putting on the net is as described for the Central Foothill region and shown in figure 7, Part I.

MISCELLANEOUS DATA

481 Means of transport.--As with all Yokuts dwelling upon the lakes, sloughs, rivers, and creeks of the San Joaquin Valley, the Choinimni were expert swimmers. Infants were immersed in icy waters before they were able to walk and learned to swim from that time. A swimmer in the San Joaquin used "a long overhand stroke."⁹

501 The Choinimni at Sycamore Creek made small tule rafts for use on the river near their village; these carried one or two persons.

The large barges of tule, made for the journey to Tulare Lake, were constructed in sloughs about ten miles downriver from Sycamore Creek. These were 50 feet long, of three long separate bundles bound with willow withes; the two outer ones were raised slightly as a sort of bulwark above the level of the center bundle. Each end of the boat was pulled up 2 to 3 feet higher than the deck. Along the center was piled all the equipment, which "included mortars and pestles, baskets of acorns, acorn bread, seeds, meat, skins for bedding and many other things." Eight to ten persons, usually of one or two families, sat along the sides while four men stood and poled, though this was mainly for guidance as the river current carried the craft. The return trip was made toward summer when the river was still high enough so the boats could be poled upstream to the original point of departure. From there the dunnage was carried afoot up to the village at Sycamore Creek.¹⁰

482 According to Jeff Mayfield, the carrying net of milkweed twine was used to support the conical burden basket on the back, though it is implied that this was done only with an excessively heavy load, such as acorns. Occasion-

⁸Ibid., 16, 17, 23, 26, 27, 38, 39, 40-42.

⁹Ibid., 29, 12.

¹⁰Ibid., 29-31, 37.